Pac Theo Sem
Reading Room

THE PACIFIC

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PACIFIC
Theological

THE GOLDEN LESSON.

Learn happiness if you would know
The dearest gifts the gods bestow—
  Peace and the heart's most precious prize—
  Contentment—whose soft glamor lies
Around one like the morning glow.

To have the best that life can show—
A thousand friends and not one foe—
  Health, which makes earth a Paradise—
    Learn happiness.
Easy the lesson, although
Doubt-all may not believe it so—
  He broods because of cloudy skies;
  Seek you the rainbow and be wise.
Hold fast to joy; let sorrow go;
    Learn happiness.

—Frank Dempster Sherman.

THE PACIFIC

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An amendment to the constitution of Oregon, which will give women the elective franchise is to be voted on in June under the initiative and referendum act. We hope that it will carry. Equal suffrage is something that must come with the progress ow the years, and the sooner the better.

Mr. Patterson of the National Cash Register Company at Dayton, Ohio, seems to have become weary of his experiment in industrial philanthropy. The facts are he has had neither what workingmen want nor what they need. It was an improvement on the old ways yet largely in vogue in the manufacturing world, but it was not a step far enough in advance.

President Eliot of Harvard remarks in his recent public report that football toughness is not the kind of toughness which is most profitable in after life. "To get accustomed to make one's greatest exertions in the presence of shouting thousands and of the newspaper extra," he continues, "is bad preparation for the struggles of professional men, who must generally do their best work quite alone, or in the presence of a few critical observers. Even for modern warfare the violent competitive sports afford no appropriate preparation, inasmuch as in real warfare the combatants seldom see each other.

In comparison with several other leading denominations the Methodist Episcopal Church has been slow to manifest that fraternity and co-operation which are necessary if the church is to cope with the world's indifference to things religious and with its flagrant wickedness. But a change has been coming over the Methodists of late, and there are good reasons for the belief that they will refrain ere long from pushing Methodism and only Methodism at all times and everywhere, even though to the crippling and the crowding out of other churches. The Pacific Christian Advocate of Portland, Oregon, remarked in a recent number: "Whenever we come to think more of the cause of Jesus Christ than we do of our little denominational distinctions and sectarian differences, there will be a marvelous coming together of the forces of Christianity into a few churches. When it comes there is going to be a mighty advance in everything pertaining to the kingdom."

"Since I can no longer talk with her I would talk of her," writes Professor George Herbert Palmer of his deceased wife, Alice Freeman Palmer, who has left a great impress upon the world. Her biographer says: "By personal power rather than by favoring circumstances this woman sent out an influence from the Atlantic to the Pacific, an influence unique in kind and puzzling those on whom it fell. In her appearance there was nothing enigmatic. Altogether simple, she seemed approachable, playful even, interested in common things, in common people, with no air of profundity, and small inclination to remake after her own pattern the character of those she came near; but anyone on whom she turned her great eyes went out from her presenc renewed." One of her pupils at Wellesley says: "So unerring in finding the good that was in us! Gentle, womanly, responsive and enthusiastic, with a genius for friendship and affection, she sent us from her presence inspired to do the thing which was at the highest limit of our powers."

In a recent magazine article Captain Hobson tells of the wonderful capability of the Japanese as soldiers, and then remarks: "With a knowledge of the Chinese derived from actual experience in China, I am prepared to say that the average Chinaman, properly trained, will make a better soldier than the average Japanese, being equally intelligent, more reliable, of greater strength and endurance, and without fear of death." Napoleon once said: "When China begins to move she will change the face of the globe. Fortunate is it that China has begun to move at a time in the world's history when war is not so quickly resorted to as it was in Napoleon's day. In an address at Los Angeles Admiral Thomas of the battleship fleet said: "In our voyage from port to port we have come as a missionary of peace; and I believe that as we call at the foreign ports we shall be received as a messenger of that sublime sentiment, 'Peace on earth, good will to men.'" Messengers of peace! May our battleships always be that. And in order that they may be that with great power, we hope that President Roosevelt will succeed in his endeavor to have four more built speedily.

CHRONICLE AND COMMENT.

Neurasthenia is the most common disease among New York school teachers.

The township in which Champaign, Illinois, and the University of Illinois are situate, voted out the saloons recently by a majority of five. The saloon element contests the election on the ground that it was carried by the vote of students having no legal right to vote there.

Tuskeegee Institute had an enrollment for the year 1907-8 of 1,581. The current annual expenses are about $200,000. About half of this comes from endowment and other stated sources, leaving about $100,000 for Booker T. Washington to raise by personal solicitation, lectures, etc.

The election a few weeks ago in Illinois resulted in making thirty-five counties wholly anti-saloon territory, twenty all but one township, and nine all but two. In the 1,200 townships that voted the net majority against the saloons was about 65,000. The

liquor forces, while minimizing the result, admit that they were caught off their guard, and will organize for stronger resistance. Their purpose is to repeal the local option law and the Sunday-closing law as it applies to larger cities.

Oil and water will mix, says a twentieth century man. At least he announces that the problem of burning crude oil and common rain-water together, and obtaining thus a fuel cheaper as well as superior to natural gas, has been solved. This man is Dr. Littlefield of Alexandria, Indiana, the manager of the Chemical Gas Company. "A year ago Dr. Littlefield invented a chemical fuel, the principal ingredients of which were crude oil and denatured alcohol. The fuel burned successfully, but on account of the high prices which had to be paid for the alcohol, could not be marketed profitably. He then set about burning oil with water, and his experiments are said to have been very successful. Oil and water are poured together into a tank of twenty gallons' capacity, which may be kept in a cellar or any place about the house where the water will not freeze. It is explained that air pressure of ten to twenty pounds forces the oil and water through separate valves and pipes into the generator, which may be made in any form to fit any stove. The generator is started much the same as in a gasoline stove, but once started, the stove must be kept closed tightly. The separation of the oxygen and hydrogen in the water is accomplished by a specially patented process, and the oxygen thus obtained is sufficient for the combustion of the hydrogen and oil, the steam from the burning hydrogen assisting in the chemical process by which combustion is obtained. The entire device, those interested say, can be manufactured and sold for less than $15, and with crude oil obtainable at $1.50 a barrel, the ordinary heating stove can be operated at a cost of 10 cents for twenty-four hours. The company has a large factory building in Alexandria and expects at once to take up the manufacture of the new burners.

CHRISTIAN GERMANS FRAME A DECLARATION OF PRINCIPLES.

In Indianapolis there is an organization known as the German League of Christian Citizenship. It published a few days ago a declaration of principles which has the right ring, and which will undoubtedly enlighten many people as to the real attitude of a large element among the Germans in this country as to certain moral issues and the enforcement of law. The declaration was made because some of the German citizens holding lax views as to these matters assumed to state that they represented the rank and file of the German element.

ENFORCEMENT OF LAW.

As to the enforcement of law they declare:

"We hold that all laws call for firm and impartial enforcement so long as they remain on the statute books as such, and that it being the sworn duty of those in authority to so enforce such laws, the refusal on their part so to do, or to make an honest effort in that direction, places such officials, to say the least, on a par with the law-breakers themselves, and should be dealt with accordingly, and that disinclination on the part of public servants to do their sworn duty fearlessly and impartially in these, as in all other matters, and especially all connivance on their part with the law-defying and the law-breaking element, should be met with impeachment and should most assuredly result in the forfeiture on their part of the franchise of their electors."

The Drink Habit.

As to the drink habit their declaration reads:

"We believe it to be the duty of every citizen who has the welfare of his country at heart to put forth most strenuous efforts and to use all possible legitimate means to protect society against the evils of the drink habit, the prolific source of poverty, crime, debauchery and licentiousness.

"We cheerfully accord to all the right to hold their own opinions on this question and to promulgate them if they choose, but we will not accord to any the right to link the fair name, 'German citizen,' as is done so frequently with all anti-temperance sentiments and movements, in such a way as though they were synonmous terms. There is no uniformity of sentiment among German citizens on the drink question any more than among other classes of citizens. As a matter of fact, however, the best thought of Germany is strongly on the side, not only of temperance, but of total abstinence, both on scientific and moral grounds. German physiologists have long since declared the free use of intoxicating drinks for beverage purposes to be detrimental to bodily health and vigor. German moralists have long since recognized the enormity of the curse that strong drink has brought upon the race, the German nation included. And German reformers who have the welfare of their countrymen at heart have long since begun to advocate most vigorous policies against the use of alcoholic drinks as a beverage."

German Theologians and Jurists.

The attitude of German theologians and jurists is said to be as hereinafter set forth:

"German theologians, who stand second to none as Bible interpreters, have long since taught that it is utterly unbiblical and unchristian for any one or any class of people to claim right—divine or otherwise—'to regulate their lives as they see fit.' or 'pursue their own good in their own way.' They hold, on the contrary, that the great law of love demands that we sacrifice our privileges whenever the good of our fellow men is thereby furthered. German jurists have long since held that should the principle obtain that each one has a right to regulate his life as he sees fit, no government could exist and anarchy would reign supreme, and that it is incumbent on the state to enact such legislation as is necessary to protect the weak and to further the best interests of the people as a whole, even when such legislation conflicts with some of the supposed 'divine rights of man' or the much-lauded 'personal liberty' theory.

"We hold all intimidation of and all opposition to, and all means employed to defeat the free use of the elective franchise to be a crime against a sacred right, vouchsafed a free and intelligent people."

The Christian Sabbath.

As to the Sabbath, these Germans declare:

"We believe a proper regard for the Christian Sabbath, commonly called Sunday, as a day of rest and worship of Almighty God, requiring the cessation of all ordinary labor and the pursuit of all secular callings to be essential to the best interests of our people, and that it is incumbent on all having the welfare of the community at heart to do all in their power to rescue this holy day from those who would make thereof a

day of sensuous pleasure-seeking or riotous revelry, for which the Sunday excursions and the public Sunday amusements are prolific sources."

The Public Schools.

The entire absence of the Bible from the public schools is deplored as follows:

"We believe that the efficiency of our public schools would be measureably enhanced if the Bible, because of its unsurpassed ethical teachings, were accorded some prominence in the school curriculum, convinced that it would become a potent factor in the training of both the intellectual and moral nature of the youth of our land."

THE AMBITION OF QUIETNESS.

(Under the name of "Glasgow Addresses," there was issued recently by A. C. Armstrong & Son of New York, a volume of 31 sermons by the Rev. G. H. Morrison of Glasgow, Scotland. We find them interesting and suggestive. In order that our readers may know in the best possible manner what they are, one on the foregoing topic is reproduced here. The text was from First Thessalonians 4:11. "We beseech you * * * that ye study to be quiet, and to do your own business." We wish that this and other such books might find their way into many homes.—Editor.)

The church at Thessalonica, to which Paul wrote the letter, was in an unsettled and distracted state. The gospel had come to it in such reality that it was tempted to be untrue to duty. We have all known how a city is excited when tidings are brought to it of some great victory. The streets are thronged, the schoolboys get a holiday, men find it hard to persist in the day's drudgery. It was with somewhat of the same intensity of impress, with its consequent unsettlement and stir, that the news of the risen Christ came to this city. Bosomed in that news, too, was the assurance that the Christ who had risen was soon to come again. However Paul's views may have changed in later years, when he wrote this letter that was his firm belief. And you may be sure that what Paul believed he taught, so that (as you may see on every page here) the Thessalonians were filled with a great joy that in a little while Christ should come again. It was that which made them so troubled when one died, for they feared he had missed the glory of Christ's coming. It was that which made it very hard to labor, for who could tell but that Christ might come that day. And as with most excitement there is a certain restlessness, and an unloosing of the tongue in noisy speech, so among the Christians of this early church there would doubtless be some lack of self-restraint. It was to combat that almost inevitable temper that Paul gave the counsels of our verse. He was not speaking to philosophic students. He was speaking to handicraftsmen, many of them weavers. And he said, "Make it your ambition to be quiet, and to do your own work as we commanded you, that you may walk honorably towards them who are without."

Now the truth which unites the clauses of our text is that quietness is needed for true work. Study to be quiet and to do your business; you will never do the one without the other. In a measure that is true of outward quiet, at least when we reach the higher kinds of labor. The thinker, the student, the poet, cannot work when they are tortured by perpetual din. Every man who is earnest about the highest work makes it his ambition to be quiet. Is he an artist? he seeks a quiet studio. Is he a thinker? he seeks a quiet study. The best of the Waverly novels were all written in the dewy stillness of the early morning, and before the locust-bands that swarmed to Abbotsford put quietness out of the question for Sir Walter. Of course there is a certain type of man that is largely impervious to outward tumult. Mr. Gladstone could read and write in Downing street in total oblivion of the marching of the Horse Guards. But that does not mean that he did not require quietude, and that he was master of such concentration as visits most of us only in rare moments. It is the duty of every man who does the higher work to make it his ambition to be quiet. If he is called to his task by the clear will of God, he must strive for the right conditions for his task. And to me it is wonderful how in this age of din, and when the uproar of life is so all-penetrating—how work that is fine and delicate and beautiful manages to get itself fulfilled at all.

But the words of our text have a far deeper meaning than can ever be exhausted by quietness of circumstances. They tell us that the best work is never possible unless there be a quietness of the heart. When a man is inwardly racked and torn and restless, you can very often tell it on his face. But if it only told on his face it would be little; the pity is it tells upon his work. No matter how humble a man's task may be, no matter how ordinary and uninteresting, he cannot set himself to do it faithfully without imprinting his very being on it; and if within the man there be no peace, but a surging of excitement or unrest, that inward tumult will tell on all his toil and subtly influence everything he does. It is one of the legends of our Savior's childhood that in Joseph's workshop He was a perfect worker. If he made a plow, it was a faultless plow. If he made a toy, there was not a flaw in it. It is only a legend, and yet, like every legend, it leans for its secret of beauty on a truth, and the truth is that here was perfect peace, and perfect peace produced the perfect work. Study to be quiet and to do thy business. Make it thine ambition to have a heart at leisure. Without that there is no perfecting of fellowship, and without it no perfecting of toil.

Think, for example, of the disquiet of despondency; does not that tangle all that we put our hand to? Let a man be plunged into profound despondency, and every blow of his hammer is affected. There come to all of us, spite of resolve and prayer, hours when there is no edge on any feeling, and when all the expanse is desolate and parched; hours when a man is utterly wretched, and when a woman for one kindly word will weep. It may be that there is sin deep down in that, or it may be that the frame is overtaxed; or that melancholy mood may come, we know not how, in the very season when we looked for gladness; but coming, with its profound unsettlement, it steals the joy from everything we do, and spreads itself like some benumbing poison through the living tissues of our work. The slightest task weighs heavily upon us, and difficulties are magnified a thousand-fold; things that yesterday we could have faced with ease, seem to be insurmountable today; but it is not things which have changed, it is ourselves; we are grown nerveless in a deep disquiet. We cannot throw ourselves upon our task with joy, for we have lost the heart at leisure from itself.

The same is true of the unrest of the passions; work becomes drudgery in their disquiet. Let a man be se-

cretly tossed by any passion, and how irksome grows the routine of common days! It is hard to bend the head over one's books when the voices of the sweet world begin to call. It is hard to serve in warehouse and in shop when the heart is torn and tortured with anxiety. It is hard to take up the tasks of life again, and to be courteous and whole-hearted and unselfish, when the waves of a recent and overwhelming sorrow are breaking and beating still upon the shore. Luther used to say about his preaching, that he never could preach except when he was angry. Perhaps there are some of us who would be better preachers were we a little more angry now and then. But the anger that kindles a man's power is rare, and the anger that degrades or darkens them is common. The angry man is generally wrong, and when a man is wrong his work is never right. The best work of a school is never done in the tumultuous days before vacation. The best work of a clerk is never done in the whirling season when he is in love. Why, when a domestic servant grows forgetful, and handles things in an absent-minded way, does not her kindly mistress smile and say, "Mary must be in love?" I protest against exciting books and plays. I protest against exciting games and dances. And I protest against them because their net result is to make life not easier, but harder. For nine-tenths of an honest life is toil, and toil demands a certain noble quietude, a settlement of spirit which is hard to keep, and perilously easy to destroy. It is no chance that this exciting age should be an age of much disgraceful workmanship. I hear on every hand today bitter complaints of the rarity of true and faithful service. And I say no wonder, when the ambition of the day is at every cost to be excited. The day of faithful work will come again, but only when men study to be quiet.

Again, the need of inward quiet for toil is seen in the working of an uneasy conscience. Are we not tempted to think of a guilty conscience as something a little apart from daily life; something which has to do with a great God, and is, therefore, remote from the traffic of the hour? I want you to learn there is not a thing you do, not a task or duty you can set your hand to which is not adversely and evilly affected, if at the back of all there be an unquiet conscience. You may be a student working at your classes, or a servant busied in a sunless kitchen; you may have to control a mighty business, or in that business you may be the humblest clerk; but whatever your work is, a conscience void of peace will tell upon and influence that work, and interpenetrate it all so surely that to its finest fiber it will feel your guilt. We smile a little today at the great text, "Be sure your sin will find you out." We have grown so liberal and so enlightened that we can jest at twilight superstitions. But if one thing is certain, it is that the text is true, and that every sin we have cherished finds us out, and finds us out, not by the trump of God, but by the resistless evolving of its consequence. Some find us out, long after, in our bodies. Some on the bosom of our pleasant homes. Some lie asleep till we are near our victory, and then they waken and snatch away the laurel. But always, in the temper of our work, in the tone and strength of it, and in its joy and quality, there is more than the impress of our brain and hand—there is also the impress of our conscience. Conscience doth make cowards of us all, and if a man be a coward his work is sure to show it. There must be peace within, and the joy that comes from peace, if the meanest task is to be nobly done. And that is why the gospel of Christ Jesus, which through the precious blood brings peace of conscience, has given the world a new idea of toil, and enriched the humblest toiler with new joy. Study to be quiet, then, and do your business. Make it your ambition to have the rest of Christ. A heart tumultuous and hot and restless is a sorry comrade for the leaden days. But a heart at peace, and passion in subjection, and a conscience void of offense towards God and man, will send a man whole-heartedly to duty, and help to make that duty a delight.

AN EARNEST DEFENSE OF THE CHURCH.

"The Church of Today," by Joseph Henry Crooker, Boston: The Pilgrim Press, pp. 177.

A defense of the church by a liberal and a non-ritualist carries more weight than one from an orthodoxist or a churchman. This little book, which sticks close to its subject and presents it in a clear and forceful way, does not even touch upon the history of the church or the question what kind of a church is the true church. Avoiding all irrelevancies the author simply insists, with reasonable and well-sustained arguments, that society needs the church and cannot get on without it. While there is nothing new or striking about the presentation, it is doubtful if there is to be found in a concise and attractive form so conclusive a gathering up of the claims of the modern church—together with the obstacles that stand in the way—put in a way that will appeal to any man of open mind and good sense. It is a book that transcends denominational lines and prejudiced view-points and puts the values and the demands of the church in a clear light to every honest reader. Possibly his devotion to his object leads the author to somewhat underestimate the value of other agencies in bringing in the Kingdom, but the church certainly needs such intelligent championing as it receives in this well-conceived, well-written and well-printed book. J. W. BUCKHAM.

ACORNS FROM THREE OAKS.

Aloha.

Green Street's Post Easter.

If any doubting Thomas took pains to go and look over the plant of Green Street Church on Reception Day, I think he must have come away convinced that the Master himself is leading our Brother and Sister Walz in their Christian effort to meet the conditions of work in that interesting part of the city.

If the reassuring sight of the upper room affected others as it did me, there will be steady prayer and loving attention to this clear call on our fellowship until the white and happy cards call us all out for a grateful dedication.

I once asked a lusty black preacher in Richmond, Virginia, in an immense church which he and his people had built since the war, how he ever did it. I shall never forget his answer: "We put our hearts and our dollars together until we got a lot paid for. Then we all took hold and dug the cellar for the basement. And I just tell you, brother, that hole hollered for something to cover it. We got the church." The light of love and the glow of hospitality made that room where we dined together attractive, but it is small and dark for all the functions of a growing church. Those well-planned

rooms need finishing and furnishing. Shall not the brotherhood of our churches be a committee of the whole to complete the much-needed edifice until the Congregational Santa Claus shall laugh with delight in Green Street next Christmas?

Bro. Walz's address is 1021 Green St. Let us keep his postman busy.

ANNUAL MEETING OF THE LOS ANGELES ASSOCIATION.

The twenty-second annual meeting of the Los Angeles Association, in Plymouth Church, at Long Beach, on April 20 and 21, was a well-attended and profitable meeting.

The opening address by the Rev. Dr. Jean F. Loba, of the West Side Church, Pasadena, on "The Supreme Need of the Churches," was an inspiring call to lives submitted absolutely to the guidance of the Spirit of God. The only kind of revelation that has any power today, said Dr. Loba, is the revelation of God in human lives. The Life of God in the soul is the supreme need.

As to the preaching on the part of the gospel minister, the thought was that it should center on the fact that God has made himself known as everlasting love in Jesus Christ.

"Spiritual Efficiency in the Church" was the subject of a helpfully suggestive paper by the Rev. S. G. Emerson of the Lake Avenue Church, Pasadena. Emphasis was laid on "the surrendered life," on the need of taking Christ really as Master. B. Fay Mills has forsaken the church, but victory through surrender" is as true, as much a fact, as it was when he preached it," said Mr. Emerson.

In the course of his paper Mr. Emerson stated that not much had come in way of fruitage from revivalistic campaigns in which he had been interested, nevertheless they were by him accorded a place of prominence Every church, he is of opinion, should have special meeting at least once a year for the unconverted. Pastors' classes and testimony meetings were ranked high as spiritual instrumentalities; and social service was said by Mr. Emerson to be the twin of evangelism

The address by Dr. Loba and the paper by Mr. Emerson were followed by an interesting discussion, in the course of which the Rev. Dana Bartlett, the devoted and successful social settlement worker, remarked that the time would come when the social work that the institutional churches are doing would be done by the municipality, and the higher, more distinctive spiritual work alone be left to the churches. Later, following ths thought, the Rev. Dr. James M. Campbell of Sierra Madre remarked that with the passing of the institutional church woud come the inspirational church.

Let it be noted here that it was not the privilege of the editor of The Pacific, who writes this report, to be present at all the sessions, nor to hear all the addresses and discussions at the sessions which he did attend, being in consultation from time to time with pastors in regard to the campaign for the building up of the subscription list of the paper.

One evening was given to a Christian Endeavor Rally, in which the value of the Christian Endeavor forces in the work of the church had marked manifestation. At the close of this program a Recognition service was held, in which Mr. Paul Brown of the First Church of Los Angeles, who has had much success of late in an evangelistic way among the young people of Southern California, had the seal of the Association upon him and his work, and a God-speed to greater success along that line. It was in no sense an ordination service—nothing such as to take Mr. Brown from the ranks of the laymen; it was simply a sacred, solemn recognition of service, and an Associational commendation of the young man to the churches.

The Rev. James F. McLaren, pastor at Riverside, was a guest of the Association one afternoon, and spoke inspiringly on "God's Call to Men." The last evening the Rev. C. H. Seccombe of Ontario gave the finest address which we have heard on "The Congregational Brotherhood." We have asked Mr. Seccombe to give us some excerpts from that address.

Through the Brotherhood it was shown there was coming a definite, direct and powerful appeal to men to grasp the real meaning of the church. It is an awakening of business men, soberly, to a realization that the church is the grandest institution among men, and the propagation of the gospel the most splendid work of the ages.

That same evening Dr. Lindley, a valued member of Plymouth Church, Long Beach, spoke out of a long and rich experience on "Men's Bible Classes." It is not enough that you were in the Sunday-school when you were boys, said Dr. Lindley. The church needs men; men need the church, and men need the Bible and the Bible class. No one will ever know all that is to be known of any chapter of the Bible. It is a fountain from which come up new truths as our minds are capable of grasping them. And the Bible is most intensely practical and applicable to all the interests of this earthly life. If a time ever comes when a man does not need the Bible class, then the class most imperatively needs him.

A vigorous, stirring address came at the close of the meeting from the Rev. Alexander McGregor of Whittier on the topic, "Is the Gospel Sufficient for Man's Needs?" After setting forth some of the defects in the interpretation and presentation, it was shown in a graphic manner that the gospel is sufficient for all of man's needs—every need, either of intellect or heart

An address at this Associational meeting, which will be remembered long time by all who heard was that by Dr. Loba during the Women's Foreign Missionary Hour.

Dr. Loba told of the impressions made upon him when he went a few years ago as a member of the American Board deputation to India. He was here in California now, he said, because the sight of the sadness and misery of life in India had sent him out on his return to this country on a campaign for the enlightenment of our church people, which, in connection with his other work, had so broken him in health that a change became imperative.

No one could come to a realization of conditions in India, said Dr. Loba, and not realize also that we are merely playing at missions. His studies and observations lead to the profound conviction that if we want to reach India we must work to reach first the women of India.

The report from Superintendent Maile showed 91 churches now in existence in Southern California. The mark has been set at 100 for the ensuing year, and $14,600 as the amount of money needed to carry on the work. The vigorous campaign which was conducted for a few weeks before the close of the last fiscal year resulted in bringing in enough to meet all demands for the year recently closed and leave enough in the treas-

ury to pay the allowances for a month or two during the current year. It was a year of victory,, and the Home Missionary Society of Southern California thanks God and takes courage.

The report of the treasurer of the Ministerial Relief Society showed that only 17 churches and 15 ministers had contributed to that society. And it was brought out that some churches, aided by the Church Building Society had never given a cent to that society.

In the words of an Apostle: "Brethren, these things ought not so to be!"

For the work of the Sunday School Society the sum of $1,494 was contributed during the past year.

Encouraging reports were received from the churches. Next week we shall make a few notes as to these.

The Rev. A. A. Kidder of the church at Colegrove was moderator of the meeting at Long Beach, and Mr. Paul Brown of Los Angeles was scribe.

The editor of The Pacific enjoyed the hospitality of the pleasant home of Mr. and Mrs. Irving S. Watson, formerly members of the First Church of Oakland.

We were on the shores of the great ocean highway, linking us with Japan, but the mighty battleships in the harbor afforded a gratifying sense of protection. Let the church of Christ give itself unreservedly to the work to which it has been called, as every word at Long Beach summoned it, and battleships will ere long become a thing of the past. Uppermost in the meeting at Long Beach was the thought that the greatest business this old world can ever know is to grow souls.

Our two churches in that beautiful little city move on hopefully. The First rejoices in the coming to it from the East as pastor of the the Rev. Shelton Bissell, who, although in California only a few days, was entering heartily into the work of the Congregational fellowship on these shores. The Rev. C. P. Dorland, who makes his life count always in ways many, continues to make Plymouth a great power for good. With such pastors as Mr. Bissell and Mr. Dorland we shall not be surprised to see the union of the First and Plymouth brought about after a while.

THE SACRAMENTS OF WORK AND PLAY.

(Christian Endeavor Topic for May 10: Being a Christian in Our Work and in Our Play.)

Albert W. Palmer.

The topic assumes that a Christian will work. It ought to be easy to be a Christian in our work because, in working, our lives are running parallel to God's life: "My Father worketh even until now," says Jesus. How wonderfully modern evolutionary science emphasizes those words! God is not far away, watching the machinery go round. He is in the machine, guiding it, regulating it, developing it. At the heart of the universe there is a Great Workman! We are fellow-workers with God!

Possibly this tells us why it is that, when men's lives are clouded with sorrow and grief or baffled with doubts, and they blindly turn to bury themselves in their work, there comes to them healing, comfort, and, at last, a new and deeper joy. May it not be that, after all, work is a sacrament through which we enter into a fellowship too deep for words with that God who "worketh even until now?"

Then how sacred work becomes. It is not a drudgery, but a sacrament; not an inescapable slavery, but a wonderful companionship. And if work is a sacrament, how honestly we must do it, how joyfully undertake it, how carefully guard that in our work we do nothing to harm any other child of the Heavenly Father.

The topic also assumes that a Christian will play. Work and play belong together. The higher the intelligence in the animal world the greater the playfulness. An angle-worm does not play, but did you ever see anything more filled with unconscious joy than a kitten or a puppy or a colt at play? Yes, one thing—the play of the man-child with its ringing laughter. Is it not significant that the forms of creation which have the greatest power and intelligence to work have also the greatest capacity for play?

A learned German professor contends in his book, "The Play of the Animals," that play is not a mere amusement, but is the child's form of work. Indeed it is a tremendously serious preparation for the real work of after life—witness the way children and young animals play to the very point of exhaustion. Now, if it is true that the higher the intelligence the greater the capacity for play, and if play, instead of being a mere release of surplus energy is a real preparation for the tasks of life, then play is akin to work and shares in its sacramental character.

Then play as well as work is sacred! What games shall a Christian play? Play any game that is honest, that does no harm to your playfellow, that leaves you refreshed and better prepared for the real work of life. I do not like to draw a line between different amusements and say "this amusement is allowable," but that one is 'taboo.'" I would prefer to say: All play is sacred. Enter into no amusement in the midst of which or immediately after which, should the occasion properly demand it, you could not "speak a good word for Jesus Christ."

SEEING THE FLEET FROM GREEN STREET CHURCH AND PARISH.

The pastor and people of Green Street Church, San Francisco, invite visitors to the city to make the church their headquarters during the visit of the Pacific Squadron. From the roof of the church a good view of a portion of the harbor (including Alcatraz) can be had. Chairs will be provided without charge, and all the conveniences of the church are offered freely to all friends. Luggage may be left at the church in safety. Coffee and sandwiches will be sold for the benefit of the building fund. Those who wish a nearer viewpoint will be guided or directed to places of vantage on Telegraph or Russian hills.

To reach the church—From the Ferry—White car (Presidio line) to Green street.

From other parts of the city—**North Beach** cars of either Third and Kearney or Powell and Mason lines.

The church is on Green street, eighty feet west of Stockton street.

Rev. Geo. H. DeKay has gone to Oregon for the month of May to assist Rev. J. R. Knowdell in the work of the Anti-Saloon League in that state. Mr. DeKay is well-equipped for that work by reason of long study and experience in all lines of temperance work, and will be a valuable aid in the present campaign against the saloon in Oregon.

Among the Churches.

Green Street.—Rev. and Mrs. E. L. Walz, plan to spend their vacation at Paradise and will be present Chautauqua week.

Palo Alto.—Rev. C. G. Baldwin will shortly make a trip East, where he is to visit his father and spend a few weeks with old friends. He will return in time for the Summer Chautauqua at Paradise.

Oakland, Fouth.—The Easter communion season was marked by the addition of eight persons to the church membership and the consecration and baptism of four infants and two young children.

Berkeley, Park Church, Rev. F. M. Price, pastor.—Last Sunday $1,200 were quickly and enthusiastically raised at the morning service towards payment for a new house of worship in the near future. The lot 90x96 feet has been secured. It is on the corner of Fairview and Ellis Sts. The congregation has outgrown the present building.

San Mateo.—Rev. J. H. Kimball and family, Mr. G. W. Dickie and family and Principal F. G. Sanderson of the High School, and family, will attend the Summer Chautauqua at Paradise July 2nd, 3rd and 4th, and will spend some time in the locality. Mr. Dickie will deliver one of the principal addresses at the gathering.

Burlingame.—Rev. E. J. Singer will spend a large part of the coming year recuperating at Paradise, where he will soon move, and may purchase a ranch of his own. Mr. W. H. Hanson, editor and publisher of the Burlingame Advance, has sold his paper and will move with his family to Paradise. It is expected he will conduct a newspaper business there for the benefit of the town and the Polytechnic School.

San Francisco, Park Church.—The Rev. Frank W. Dean began his labors with this church on Easter Sunday. The enthusiasm of the people showed itself in a crowded house at the morning service, and as many to hear the Easter cantata by the Sabbath-school in the evening. The offerings of the day make a total larger than that of any day for a decade. The addition of five living rooms for the pastor is being rushed to completion.

Avalon.—Easter had all its accustomed cheer. From the special exercises that delighted the little folks in the primary department at the morning Sunday-school hour to the close of the public Sunday-school exercises of the evening the program for the day spoke a glad-time message. The morning sermon by the pastor, Rev. Chas. W. Williams, was from Rom. 1:4, "The Problem, the Person, the Power." It was heard with marked attention by a large congregtaion.

Dr. L. F. Bickford has resigned after a successful pastorate at Mayflower Church, Los Angeles. The church took on new life, and congregations and Sunday-school were increased under his ministry. The services of Mrs. Bickford have been very helpful in the music and among the young people and in the Aid Society. Dr. B. will move to his new home in Highland Park. Recently he and his family were treated to a complete surprise by the congregation, who gathered in large numbers at their home, coming loaded with provisions. A fine program was given, after which all partook of a bountiful repast. It was a delightful occasion and showed the kind appreciation of the people.

Plymouth Church, Oakland.—Easter Sunday began with a modified form of Decision Day service in the Sunday-school at which nine young people registered their intention to unite with the church at the May communion. At the morning service an Easter offering of $600 was asked for. The congregation was large and the response strong and ready. The close of the morning services showed $516, which was brought up to $572 in the evening, with pledges yet to come, which will easily make up the whole amount. The evening service was crowded and the choir sang Dudley Buck's "Story of the Cross" very beautifully and sympathetically. The money received through the Easter offering will be used to pay our annual installment to the Church Building Society, to improve our Piedmont avenue entrance and plant our church grounds, and to transform the parsonage lot into a recreation court, with facilities for basket-ball, etc.

Long Beach.—First Church welcomed its new pastor, Rev. Shelton Bissell, on Easter Sunday. In the pulpit to introduce him was Rev. Charles Pease, the retiring pastor. First Church is thus very fortunate in having no hiatus between the going of one and the coming of another minister. Mr. Bissell comes from central New York, where he has labored in a rural parish for over four years. He is a graduate of Yale Seminary, 1902, and a classmate of Rev. Josiah Sibley, of the Long Beach Presbyterian Church. On Easter Monday the ladies of the church served their annual Easter breakfast. A delicious menu was provided and a very large company sat down, many of the guests being strangers, who were in town during "fleet week." A series of short sermons for Sunday evenings has been begun, entitled "Forgotten Men and Unforgetable Messages." It is hoped that this service may find a place of equal importance with that of the morning.

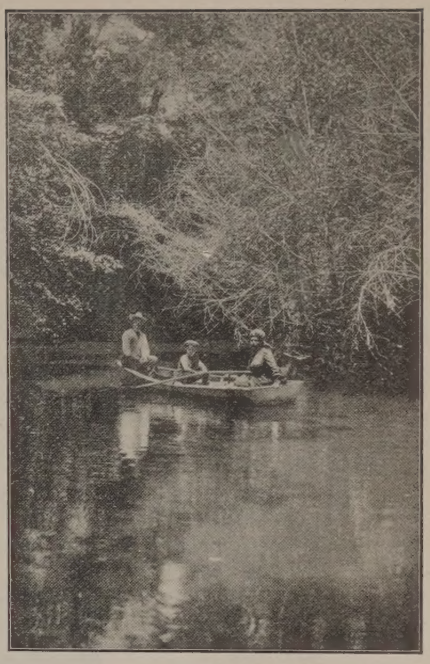
Porterville.—Easter was a most helpful and inspiring day with this church. The house was more than full. The spirit of the season filled all hearts. Both music and decorations were unusually helpful and inspiring. The sermon on "The Indestructible Life" thrilled all hearts. A fit climax was the reception of seventeen new members, ten of them on confession of faith, concluding with the communion service. A church rally was held on Wednesday evening at 6:30 o'clock; the members and friends of the church sat down together to dinner, following which there was a short musical and literary program. The pastor then brought the plans which the church had already adopted for a new building, adapted for institutional work. After speaking of the need and opportunity of the church, Mr. Bryant introduced Superintendent Rathbone, who invited the combined efforts of those present in an attempt to pledge money enough to embody their plans in stone and wood. So successful was the effort that this warm-hearted people pledged $14,000 before leaving the church. It is confidently believed that this sum will be increased very materially to $20,000. The new church will be started as soon as details can be drawn and contracts let. The Wednesday evening meeting yas one of deep consecration.

Guerneville.—Our first Sunday with Guerneville church was a happy one. The attendance at both morning and evening services was doubled, so they said. Sunday-school, too, had its generous share. The attractions of "Popular Easter Sunday" are strong, even in small communities. The Easter flowers, ferns and smilax, made the little old church look fresh and youthful. A choir of unusual size (sixteen in number, nearly all young men and young women) sang the songs which pealed out the Easter message, "Christ Is Risen, Hallelujah." Guerneville is a little, old redwood lumber town, skillfully thrown upon the Russian river bank, which gives a wide start to a gradually narrowing beautiful little valley. The population of Guerneville is subject to tidal movements twice a year. When the river rises the population falls, and when the population falls the river rises. Last year there were 10,000 vacationists during the summer months (so we are told). The readers of The Pacific need not feel puzzled as to the suitable region for outing during the approaching season. The hospitality of the redwood hills and glades round about Guerneville is not yet exhausted. If any of the readers of The Pacific happen to visit our section the coming season, we want them not to forget to visit our little Congregational Church on Sundays. Do not let your camping garment stand in the way.

ENOCH E. CHAKURIAN.

Saratoga.—I glean for our Pacific a few statistics from Pastor Merrill's fifth anniversary sermon: Members received on confession during the five years, 38; by letter, 56; total, 94; males, 54; females, 40; members lost, by letter, 29; dropped, 8; died, 8; average age, 75; present membership, 130; males, 67; females, 63; net gain, 50; attendance, morning service, from 71 first year to 106 fifth year; evening service, from 40 first year to 80 fifth year. Prayer meetings have doubled in attendance. The holding of prayer-meetings on three evenings of the month at from two to three different neighborhood homes, while all center at the church on the Wednesday evening nearest the full moon has contributed largely to this hundred per cent increase. Home expenses for five years have averaged $1,229, and benevo-

MOUNT HERMON.



MOUNT HERMON:--Every stream and tree and flower with rest and recreation and fellowship--The cottage homes and Summer Assemblies and the touch of heart to heart--All the energies developed there and the enterprises born or fostered there--All to the Joy of Life and glory of God.

If you wish the ground fact, the inspiration and the purpose of Mount Hermon, the above statement gives it in a nutshell. In other language, it is a place of summer resort, socially and morally clean, where there is opportunity to hear the great specialists in Biblical and Humanitarian work, and where Christian people of all denominations may meet in the freest and happiest companionship.

The two volumes which God has given to men to search and enjoy are the volume of NATURE and the volume of REVELATION. These are both open books at Mount Hermon, written in large, clear type. The search for a home for the Association in Nature's best was long and exhaustive, resulting in the choice of the present property with its charm and inspiration. What more could any place afford than is to be had at Mount Hermon? The best in REVELATION and the best in NATURE, with the best in CHRISTIAN COMPANIONSHIP.

The larger purposes of the Association are stated in the following extract from the articles of incorporation. It is not yet two years since the Association began its active work under these corporate powers, and only within the past eight months has it entered the wider field of work, as shown in the general report of things done, given here on the two following pages.

PURPOSES.

"To maintain and control Summer Assemblies for Biblical, Missionary, Evangelistic and Educational purposes, with grounds for Public, Domestic and Recreational uses; to organize, promote and control Missionary and Evangelistic Enterprises; to receive in trust or for the uses of the Corporation estates, buildings, chattels, moneys, bonds, stocks and other properties."

MOUNT HERMON is located seven miles inland from Santa Cruz, on the Southern Pacific railroad. From May until October special rates are in force to Mount Hermon from all points.

During April and May special "week-end" rates are made at the Zayante Inn, and also by the railroads.

Sunday is observed as a day of rest and Christian fellowship. Arriva or departure by train is against the rules of the Association.

The Zayante Inn.

Mount Hermon Association
Department of Christian Work.

IN September of last year the DEPARTMENT OF CHRISTIAN WORK issued a printed statement concerning the main lines of the work then in progress. In this statement it was said: "The success of the past Summer Assemblies greatly increased both the opportunities and the responsibilities of the Association. This increase has come by natural growth out of past conditions and activities." This was a foreword introducing the work of the autumn season.

On Monday, March 23rd, at the close of the fall and winter activities, the BOARD OF DIRECTORS met to hear a report from the DEPARTMENT on the achievements of the year, and to make financial and other provision for the continuance of the work. The following statements give the substance of this report:

I. UNION LABOR. Early in the season a "Platform" entitled "The Meeting Place of Labor and Religion," was presented in an address before a Club of Working Men. This led to a series of conferences on matters of mutual interest between clergymen, Protestant and Catholic, and chosen representatives of Union Labor. These conferences were of high value in giving to the clergymen an understanding of the **aims of labor** and in giving to the labor men an opportunity to present their need for moral backing in their struggle for the betterment of the working classes, and against irresponsible and socialistic elements in the ranks of Labor.

These Conferences were productive of mutual regard, confidence and plans of co-operation.

II. THE CLERGY. In the Conference of the Clergy and the representatives of Labor the Catholic and the leading Protestant denominations were represented and were in perfect accord. Underneath the divisions of the Church of Christ, as exemplified in these Conferences is the common yearning of Christian hearts for the emancipation of man. This was especially shown in regard to Temperance issues, both in the "Meeting of the Clergy" of March 9th, and in the Temperance Assembly one week later. Men, Catholic and Protestant alike, on the platform together, uttered one and the same demand for the destruction of the Saloon.

An honored Catholic priest of San Francisco said concerning the part he was asked to take in one of these meetings, "Our fathers would not have worked together in this, but a great change is coming over us all." With the **Spirit of Christ** as the **impelling motive**, and **humanity** as the **object of service**, Catholic and Protestant will increasingly discover their common brotherhood in a common service.

III. INSTITUTE OF SOCIAL EVANGELISM. During the past Summer Assemblies at Mount Hermon, Bishop Wm. M. Bell delivered a series of addresses on "World Movements of Our Times." He graciously gave the Association the privilege of arranging for him for a similar series of addresses in San Francisco. This was done in a two weeks' engagement in January last, conducted jointly by the Westminster Presbyterian and the Wesley Methodist churches, under the designation, "The Institute of Social Evangelism," in which Bishop Bell and other speakers and Bible teachers participated.

The Institute did not follow the conventional evangelistic method. It delivered a **message** without emphasizing a method. **It interpreted the Kingdom of God in terms of present social conditions, and sought to illumine the conscience to assert and enforce an active righteousness for the commonwealth of men. A SIN-CLEANSED, SPIRIT-FILLED, INVESTED MAN IS THE PURGING, REGENERATING POWER OF SOCIETY.** The worth of the Institute was such that tentative plans were at once laid to repeat it on a larger scale at an early date.

IV. TEMPERANCE ASSEMBLY. The most difficult task of the season was the preparation of the Temperance Assembly which met in San Francisco, March 16-19. This preparation began in November and was continued without cessation until the Assembly convened. The results justify the labor.

Judge Samuel R. Artman, the guest of honor, uttered and established the dictum that, **"What is morally wrong cannot be legally right."** Through arrangements made by the Association, Judge Artman spoke in fifteen other cities and towns, speaking twice each day to large audiences. This gave to him the opportunity to stamp indelibly his **dictum** on the conscience of Central California.

The Zayante Inn

The leading results of the Assembly are, this dictum uttered and established by Judge Artman, the co-operation of the Catholic and Protestant clergy in the work of the Assembly, the uniting of the Temperance forces with a better vision for the common cause, the declaration of the attitude of the American Labor movement on the liquor question. This was presented by two representative economists of the Labor world and made authoritative by being spoken from such a rostrum. The American Labor movement is, for humanity's sake, radically opposed to the use of intoxicating liquor. Finally, as perhaps the most gratifying result of the Assembly, was the discovery that more than one-half of the newspapers of Central California do and will stand for strong temperance measures.

On Wednesday night of the Assembly, Catholic and Protestant, clergy and laity, preacher and labor-unionist, on the same public platform, emphatically and confidently demanded the abolishment of the liquor saloon.

One of the two main functions of the Mount Hermon Association is the uniting of moral and religious forces in concert of action on the greater moral issues. As far as the credit of this Temperance Assembly is due to the Association, this Wednesday night meeting proves the worth and mission of a qualified inter-church agency.

V. BIBLE LEAGUE. The Mount Hermon Association was originated to render two important services, viz: To promote the interpretation, study and distribution of the Word of God; and, to unite Christian forces in doing chosen service for the greater public good.

On January 27th, 1908, the Board of Directors, by action taken, constituted the Mount Hermon Bible League, and committed the new Department to the direction of five members of the Board. The Board, also, authorized the formation of a Council, to be composed of specialists in Bible work, to advise and co-operate with the Bible League.

The foreview of the League's work includes two subjects:

First: To hold an **"Institute of Social Evangelism,"** as now proposed, beginning in October next and continuing for four or six weeks.

Second: To prepare and offer a program of **Bible Study** for the use of churches generally.

It is the purpose of the **Bible League,** with the advice and co-operation of the **Council,** to promote these and other expedient measures for the instruction and inspiration of Christian people, and to promote measures of general evangelism.

VI. CALIFORNIA INDIANS. At the second Zayante Indian Conference at Mount Hermon twenty Indians were brought in from their rancherios, for the inspiration of the men themselves and for the value of their counsel. They expressed the five great "Wants" of the Indian people, viz: "We want: Lands for homes, Protection from the liquor traffic, Education, Field physicians, Legal protection."

This conference was the beginning of a movement for the Indians of California which is becoming a State issue. The Northern California Indian Association realizing that the Indian Conference had brought upon it an unusual task with its corresponding opportunities, requested the aid of the Mount Hermon Association to get the attention of the white people of the State to their red brethren, and do them a real though tardy justice, to aid in awakening local churches and citizens to do their Indian neighbors Christian service, and if possible, to aid in securing an "Industrial School" as a central creative agency in solving the Indian problem. The aid asked has thus far been given and will still be given as far as circumstances will allow, for the immediate future gives promise of bringing forth a new history in the Indian interests of this State.

HERMON Mount Hermon Station

BOARD OF DIRECTORS

Mount Hermon Association.

A. L. Taylor, President, Trestle Glen, East Oakland.

Wm. G. Alexander, 1st Vice-President, 22 N. 3rd St., San Jose.

C. E. Harrell, 2nd Vice-President, Santa Cruz.

Wm. H. Bouick, Secretary, Mount Hermon (Felton).

Geo. A. Kennedy, Treasurer, 22 E. Santa Clara St., San Jose.

Rev. Hugh W. Gilchrist, General Manager, 540 N. 3rd St., San Jose.

Charles Adams, 34 Kearny St., San Francisco.

Rev. A. C. Bane, D.D. (Elect), I and 9th Aves., San Francisco.

Dr. C. K. Fleming, 471 E. Santa Clara St., San Jose.

Rev. J. Wilmer Gresham, 81 N. 2nd St., San Jose.

Rev. Richard Franklin Hart, Santa Clara.

C. W. Janes, 259 S. 11th St., San Jose.

A. S. Johnson, 2183 Fillmore St., San Francisco.

W. V. Lucas, Santa Cruz.

Donald Mackenzie, Merchants' Exchange, San Francisco.

Rev. H. K. Sanborne, 1426 10th Ave., East Oakland.

Rev. Geo. W. White, D.D., First M. E. Church, Oakland.

ANNOUNCEMENT.
For 1908.

SUMMER ASSEMBLIES.

July and August.

Bible Institute, July 1-12.

Week of Sacred Song; July 12-19.

Young People's Assembly, July 12-19.

Institute of Social Evangelism, July 19-26.

Sunday-school Institute, July 29-Aug. 5.

Federate School of Missions, Aug. 2-9.

Zayante Indian Conference, Aug. 2-9.

APRIL, MAY, JUNE.

Flower Months at Mount Hermon.

SEPTEMBER AND OCTOBER

Sweet Months of Beauty and Quiet.

SOCIAL LIFE AT MOUNT HERMON.

Whether in tent, or cottage, or hotel, or serving for the comfort of others, there is just one "class" and one social spirit at Mount Hermon.

The real social aristocrats are not marked by the money they have or the clothes they wear, but by the sunshine of their living. The door to this aristocracy is open to everyone at Mount Hermon.

There is fun, plenty of it, and larks and good times generally. Last year a large number of students from the State University and Stanford and from other schools waited on tables, served about the hotels and grounds and were handy people in general. They set the stamp of young American royalty on intelligent and gracious service and belonged to the "Four Hundred," too.

"What is it that puts Mount Hermon in a class by itself among summer resorts?" It is the best self of everybody to the fore all the time; it is the energy of a mutual good-will; it is kindliness in the atmosphere; it is sincerity and happiness abounding.

IN THE HEART OF THE HILLS

MOUNT HERMON is in the hills where Nature has lavished her beauty and her bounty. The 400 acres of the Park have great variety in highland and valley of finest scenery with forest and fern and flower. There are two large streams, the Zayante and the Bean Creek. There are four great springs rising within the Park, high up in the hills, which yield 1,000,000 gallons of purest water each twenty-four hours, and here are mineral springs of rare quality. There are picturesque roads and walks. The "Sequoia Trail" runs from the Zayante Inn along the canyon of the Bean Creek, for more than a half mile through groves of Redwoods and wild, sequestered glens.

Mount Hermon is the place for hotel, cottage and camp life; a place to rest in, to breathe and rejoice in; a place for children in the safety of Christian surroundings; a place for mothers and fathers coming out of the throng of the busy life.

During the Mid-Summer the Assemblies are rich in Biblical, Missionary and Humanitarian interest. A great program is preparing for the seven events of the coming Summer.

A Natural Bridge

A Quiet Retreat

Mount Hermon is the place for your Summer home. Near 400 lots have now been sold; more than 500 are yet to sell, averaging in price $184.00 each. Two new Subdivisions containing 201 lots of the best of the property, are now ready for the Spring and Summer sales.

Come to Mt. Hermon! It will do you good.

The Zayante

INFORMATION.

For information about Hotel and camping rates, price-lists of property, excursions, Spring and Summer interests. address the secretary of the Association, Wm. H. Bouick, Mt. Hermon (Felton),

Or, R. R. Patterson, 2164 Oxford St., Berkeley, special representative of real estate and Spring excursions for the Ba Cities.

At the White Sulphur Spring, Bean Creek.

lences $479. Every financial apportionment has been cheerfully met and usually overrun. Sermons, addresses, children's talks and prayer-meeting preparations have exceeded nine hundred. The church building has been repaired; electric lights have been installed; new carpets, piano and fine, new horse sheds have been secured. The parsonage has been thoroughly renovated and lighted and bath room built and furnished. The church has shared in the advanced temperance teaching, in union quarterly meetings, in summer open-air services and in the fraternal co-operation of the churches. A beloved daughter of John Brown has led in steady and sane instruction of a group of young Japanese, many of whom have intelligently joined the church. There is progress in every line in the community as well as in the church. The useful old building no longer fills the growing need of the congregation and old residents accede cordially to the expression of the newcomer that Saratoga needs a new church. ALOHA, ALOHA.

WASHINGTON.

Colville.—Easter Sunday was a gala day in the Congregational Church in Colville. The church has just been completely renovated inside and out and was beautifully decorated for the occasion. In the morning a large congregation was present. The Lord's Supper was administered and sixteen were received into church membership, five by confession of faith and ten by letter. In the evening a musical program was rendered to an overflowing house Sunday morning, April 26th, the pastor, Rev. G. H. Wilbur delivered the I. O. O. F. anniversary address.

Spokane, Westminster.—Every available seat in the main auditorium, gallery and side room was occupied at each of the three Easter services. In the afternoon a special service for the reception of members was held. Thirty-eight (twenty-five from the Sunday-school) were added by confession, twenty-nine by letter, making a total of sixty-seven. During the year 127 have been received, nearly all business men and heads of families. At 6 o'clock the choir rendered Dudley Buck's "Christ the Victor," after several months' work of preparation. Mrs. Florence B. Apy, of the Whitman College faculty, sang "I know that my Redeemer Liveth," from the Messiah. Westminster has never been so prosperous as now under the efficient leadership of Rev. E. L. House, D.D.

Spokane, Pilgrim.—Attendances at the Easter services were beyond all precedent; there were 337 at Sunday-school. The Sunday-school collection amounted to $17. At the morning service 700 found seats and over a hundred were turned away. Rev. W. J. Hindley had asked for an offering of $500 toward the debt; there was the usual Pilgrim response—$600. In the evening a choir of twenty voices sang "The Holy City." In less than five years Mr. Hindley has built up a strong church from almost nothing, and few pastors have so many calls from outside upon their time. He is in almost constant demand for lectures, addresses and sermons. This year he will preach the baccalaureate sermons at Helena and Missoula, Mont., Ritzville, Wash., and Mullan, Idaho.

Seattle.—All the churches made a great deal of the musical features of Easter and all report exceptionally large congregations, many churches being taxed to their utmost capacity. The sermon topics were: Plymouth, "Fear Not," "All Hail!" Pilgrim, "The Instinct of Immortality;" University, "Easter," "The World Campaign;" Edgewater, "The Easter Glory," "From Doubt to Certainty;" Green Lake, "The Day Breaks and the Shadows Flee Away;" Beacon Hill, "The Easter Time." Sunday-school concerts filled up the evenings in many cases. At the Green Lake church a special Easter offering was received. This was the largest offering ever taken by this church and was large enough to pay all bills to the first of May, the church being thereby entirely freed from all floating indebtedness. The subscription list is about completed and the prospects are that every bill this year will be met as due without any special appeals.

Spokane, Plymouth Church.—A series of special services during Passion Week proved of more than ordinary interest to the large number of members attending. The general theme of the meetings was "The Resurrected Life," and each evening the pastor spoke on the following subjects: Monday, "The Two Wills of God;" Tuesday, "The Two Wills of Man;" Wednesday, "The Two Kinds of Prayer;" Thursday, "The Price of Power; Friday, "Results." A part of each evening was devoted to questions and answers. Easter services both morning and evening drew together a large number of worshippers. At the morning service twelve were received into membership; nine on confession of faith. Rev. H. Edward Mills preached on "If Ye Then Be Risen With Christ." The evening service was devoted to special music by the choir, which gave S. Marcadantes oratorio, "The Last Seven Words," under the direction of Mrs. C. C. McEachran. The Sunday-school had the largest attendance Easter Sunday in all the history of the church.

Tacoma.—Rev. J. M. Dick spent three days among the new fields here. At Fern Hill he organized a Sunday-school, a committee wa appointed to look for a site for a church and a Ladies' Aid Society was organized. At the North End, in the Point Defiance neighborhood four lots have been secured, a tent erected with stove and organ, the organization of a Sunday-school was completed, Mr. C. E. Cutter is the superintendent. The Tacoma Church Extension Society will help in this work as soon as Mr. Fowler is free from other fields. Besides the work involved in these arrangements Mr. Dick found time to help build the seats for the tent and to visit sixty families and invite them to the services. Recently in three days he preached four times, organized a Sunday-school, reorganized one, walked twenty-four miles, carrying a suitcase ten miles, rowed two, and of course made calls and talked to the schools. We sometimes hear of lazy missionaries there are none in Washington. These days were not exceptional; such are of common occurrence.

Ritzville.—A special Good Friday service was held, consisting of Scripture readings, hymns, selections by the choir and a meditation by the pastor, Rev. W. M. Proctor, on "Suffering as a Source of Power." Mr. Proctor's Easter subjects were "The Resurrection and the Enlargement of Life," and "An Eventful Walk on the Evening of the first Easter." Appropriate music by the chorus and girls' choirs and soloists was rendered. Baptisms, reception of members and the communion service marked the day. The Easter announcement was exceedingly tasteful typographically. Besides his parish and library work, Mr. Proctor finds much time for the successful prosecution of his work as probation officer in the Juvenile court. Two boys, 9 and 13, who were the head of a gang, burglarized three houses in three days. They were caught in the last instance and turned over to Mr. Proctor, who handled the case with great wisdom. The Knights of King Arthur is doing a great work among the boys of this church in turning the "gang" instinct into channels of loyalty and manliness.

Twenty-one members were added on Easter Sunday, three by letter and eighteen by confession. Of these seven boys were from the Knights of King Arthur and five girls were from the Queens of Avilon. Mr. and Mrs. Proctor are the adult leaders of these helpful organizations. This increases the resident membership of the church 33 per cent.

Spokane, Corbin Park.—Passion week services were held with good and constantly increasing attendance. The speakers and subjects were: Sunday, April 12, 11 a. m., subject, "The Triumphal Entry;" Sunday, April 12, 7:30 p. m., subject, Pilate's question, "What Shall I do with Jesus?" The pastor, speaker; Monday, April 13, 8 p. m., subject, "The Day of Authority," Rev. R. D. Nicholls, speaker; Tuesday, April 14, 8 p. m., subject, "The One-Talent Man," Rev. J. Lincoln Ellis, speaker; Wednesday, April 16, 8 p. m., Rev. Edwin L. House, D.D., speaker; Thursday, April 16, 8 p. m., subject, "The Close of Christ's Public Ministry," Rev. Wm. Blackwell, speaker; Friday, April 17, 8 p. m., subject, "The Crucifixion," Rev. D. E. Wilson, speaker. At the Easter services the capacity of the house was taxed to the utmost. Mrs. Pritchard was surprised at the morning service by the Parishioners presenting her with a purse of fifty dollars. Her health has not been good lately and it is hoped that this will furnish a little trip that may be of benefit to her. In the morning Mr. Pritchard preached on "Sorrow Turned to Joy." There was special music and the sacrament of the Lord's Supper was administered. A musical service closed the day. The church is prospering and increasing in numbers and usefulness.

Seattle, Queen Anne Union.—Rev. Dr. Sidney Strong, one of the ablest Congregational ministers in the Middle West, has accepted a call to the Union Congregational church on Queen Anne hill, and will come here in May to take the pulpit. Dr. Strong filled the pulpit at the Pilgrim church during Rev. E. Lincoln Smith's absence last year, and is popular with Seattle church people. The pulpit at the Union Congregational Church has been vacant since February. The call was extended to Dr. Strong by a unanimous vote of the congregation. Dr. Strong preached two Sundays in March and spent the intervening week looking over the field. One evening thirteen of the Seattle ministers met at dinner at Rev. E. L. Smith's and talked the prospects over with Dr. Strong, urging him to come to Seattle. When he returned to his home in Chicago he had not decided. A telegram announcing his decision has brought hope and gladness to the people not only of the Queen Anne church, but to Dr. Strong's many admirers in the city, he will be a new strength to Congregationalism in the city and state. Queen Anne has a great opportunity which has been sadly marred though not destroyed by its recent unfortunate experience with a ministerial impossibility. Dr. Strong was for ten years pastor of the Second Congregational Church of Oak Park, Chicago. This is one of the largest and most influential churches of that denomination in the Chicago district. Four years ago he was a member of the American Board of Missions deputation to examine the African mission field. On that trip he visited all of the missions operated by this Congregational Board, and then reported to the Board his observations. He is a graduate of Oberlin College, Ohio, and is at present one of the trustees of that educational institution. Since he left Seattle last fall he has been working in the slums of Chicago. He has studied the slum problem for years and is an authority on missionary work in the cities. He lived and worked at Hull House, Jane Addams' settlement, Chicago, for months and made a particular study of the work among boys and how to rescue them from their lives of poverty and crime. This winter he has worked from the Bethlehem Congregational Church, a congregation of Bohemians in the slums. Dr. Strong is considering the possibility of developing a work among the submerged of Seattle. Dr. Strong is widely known as a compiler of religious books. One of his best known works is a life of Christ in Bible language as compiled from the four gospels. The Union Congregational Church of Seattle is considered by ministers to have one of the brightest futures of Seattle churches. The congregation owns a new building on a desirable location on Queen Anne avenue, just above the brow of the hill. The interior work has never been completed. The congregation has now authorized the expenditure of $5,000 for completing the decorations. Dr. Strong's son, Tracy, who graduates from Oberlin College this year, and who has been president of the college Y. M. C. A., expects to come here with his father and enter Y. M. C. A. work in this state.

OREGON LETTER.

By George Himes.

The twelfth annual meeting of the Portland Association of Congregational Churches and Ministers met with the Highland Church, this city at two o'clock p. m., last Tuesday, and concluded its sessions on the following evening. Ten churches were represented by seven ministers and thirty delegates. In organizing Rev. Luther A. Dyott was elected moderator, Rev. John J. Staub, assistant moderator and Rev. G. W. Nelson, scribe.

The first session was in the nature of a Sunday-school Institute, and was to have been conducted by Rev. Howard N. Smith, superintendent of the C. S. S. and P. S. for the state, but owing to an unfortunate accident he was unable to be present, and by his request Rev. E. C. Oakley, pastor of the Oregon City Church, had the services in charge. The method of handling three grades, the "Beginners," "Primary" and "Junior" was illustrated by classes, the first being under the direction of Mrs. W. A. White, Oregon City; second, Mrs. Alice H. Dodd, Salem, and third, Mrs. H. L. Hull, Portland—each lady a specialist in her field of teaching. Following this exercise a paper on "Junior Endeavor" was presented by Mrs. W. D. Palmer, who has had a number of years of successful experience in this important work.

Meals for those in attendance were served in the social room of the church, where one hundred persons can be comfortably accommodated; and the hours devoted to this purpose were made occasions of mental and spiritual growth as well as physical good cheer, resulting from the moderator calling for expressions from all delegates and ministers touching the conditions in their respective fields, particularly in respect to all causes for thankfulness. This feature elicited a response from every church, the sum of all being "Progress in the Master's Kingdom" to an extent, particularly during the last six months, not known before in the boundaries of this Association, and therefore was the cause of much encouragement, as well as a determination on the part of all to try to do even more effective service in assisting to build up the Kingdom of Christ.

The Associational sermon was preached by Rev. Luther R. Dyott, from Luke 10:24; and the discourse was a ringing appeal for a greater desire for spiritual growth and a more devoted consecration of all our powers to that end.

The principal topics presented on the second day were these: "The Pastor's Spiritual Equipment and Positive Preaching," Rev. W. C. Gilmore, Riverside Church, Hood River; "The Pastor and the Young People," Rev. G. W. Nelson, St. Johns; "Evangelism as a Factor of the Symmetrical Church," Rev. J. R. Knodell, of the Anti-Saloon League; "The Science of Church Finance," Rev. D. B. Gray, Pilgrim Chapel; "The Pastor an All-Around Factor," Rev. John J. Staub, of Sunnyside Church; "The Work Among Men," E. B. McNaughton, president of the Men's Club of the First Church, Portland; "The Christian College of the Twentieth Century," Prof. Mary F. Farnham, Pacific University, Forest Grove. All the subjects were strongly presented and helpful discussion followed.

Mr. McNaughton was frank enough to say that the "average young man could not stand more than one sermon on Sunday." And further, "that young men seek friends in and through the church, and that they ought to find them there." He gave an illustration by alluding to his own experience. When he came to Portland he was a stranger to everybody, but soon became acquainted with one member of the First Church who took enough interest in him to invite him to his home. In this way he was led into the church. He had had Christian training in his youth, but confessed that after he had started out for himself there were months at a time when he never set foot in a church. He maintained that the church should make special provision for young men in the way of clubs, and suggested that dormitories be built where young men could be surrounded by good influences. He commended a number of the Portland churches for organizing clubs for men as a move in the right direction.

Dr. Dyott, in introducing Prof. Farnham, spoke in the highest terms of Pacific University, as he had "slipped in" on the student body while at chapel, unexpectedly recently, was deeply impressed with the appearance and behaviour of the student body. Among other gratifying things he said was this: "I have visited a great many institutions of learning in all parts

of the Atlantic States, from the small colleges to the great universities, but I never saw a finer appearing or better behaved body of students anywhere than I saw at Pacific University at the time I took them unawares, without giving them a chance to 'put on company manners.' "

In the closing hours of the Association during the last evening Dr. Dyott gave a stirring address on "Congregationalism and Her Opportunity in Greater Portland," and this theme was supplemented in an address on "Congregationalism and Her Opportunity in Greater Oregon," by Rev. A. J. Folsom, superintendent of the Oregon Home Missionary work.

In all papers presented and discussions following, the keynote was "Christian Fellowship"—fellowship in fact, not in name merely.

All in all, after an experience of thirty-two years in attending Association meetings, the writer can say that he never attended a better or more helpful meeting than this.

Mention was made of the meeting of the Pacific Coast Congregational Congress which was appointed for Portland at the Los Angeles meeting in 1906, to be held in the latter part of May, 1909. Dr. House was made chairman of the Committee of Arrangements for Portland two years ago, being then pastor of the First Church here. This duty will now, doubtless, fall upon Dr. Dyott. The work will be undertaken and carried through successfully, the brethren may depend, and the churches here and in the vicinity wil be glad to extend the hand of welcome to large delegations from all the coast churches.

Portland, April 26, 1908.

NOTES AND PERSONALS.

Rev. J. K. McLean, D.D., and Mr. W. Almont Gates of Berkeley, left for the East this week to attend the National Conference of the Board of Charities and Correction.

At the ministers' meeting last Monday morning Miss Abby McElroy, general secretary of the territorial committee of the Y. W. C. A., comprising California, Arizona and Nevada, gave a very interesting account of the purpose, and results of Y. W. C. A. work on the Coast.

Superintendent Rathbone, after vigorous and helpful service at Porterville, has gone north and is assisting Rev. I. J. Luce in special services at Etna Mills and other parts of Siskiyou county. Superintendent Fisher, of the S. S. and P. Society, has been in attendance upon the conference in Riverside on behalf of the Indians.

NOTICE.

A box for the Foochow Kindergarten in China is to be sent early in May. Any contributions of toys, books, ribbons, handkerchiefs, etc., will be gladly received by Mrs. J. F. Bakeman, 2227 Andover St., Oakland, Superintendent Boxes W. B. M. P.

PROGRAM FOR SUMMER CHAUTAUQUA AT PARADISE.

The Summer Chautauqua for Congregationalists at Paradise, July 2nd, 3rd and 4th, will include addresses by the following: Mr. G. W. Dickie, San Mateo; Rev. R. C. Brooks, Mr. H. A. Butters, president of Northern California Electric Railway Co.; Rev. W. G. White, pastor Presbyterian Church, Chico; President C. C. Van Liew of the State Normal School of Chico, Rev. L. D. Rathbone, Mr. C. S. Compton, and others, on Educational Day, Thursday, July 2nd: Mr. W. W. Mackie, U. S. Government soil expert for California; Mr W. E. Mack, Mr. F. W. Day, and others, on Agricultural Day, July 3rd, and one or more speakers to be announced later for Patriotic Day, July 4th. The Chautauqua will include a fine musical program Thursday evening and a drive to three of the leading ranches of the vicnity Friday afternoon. Two railroads have already granted fare and one-third rate, the Northern California Electric and the Butte County. The Southern Pacific has the matter under advisement. Come up to this beautiful country and become acquainted with its great resources; give President Compton the encouragement of your presence in this splendid undertaking, and help to arouse the people of the section to an interest in our new institution. Board at the school, $6 to $8 per week. Special rates for families. Ample facilities for camping without paying ground rent.

THE HOME

THE OLD FAMILY DOCTOR.

The old doctor had broken down—fallen with the harness on.

It had been an exceedingly severe winter followed by a late, trying spring.

There had been an unusual amount of sickness, both in the village and in the outlying country. Diphtheria had raged for weeks in Johnny-Cake-Hollow, and the three miles of swamp road necessary to traverse to reach the Hollow had, as old Norris said: "Bin just perfectly audacious."

Like another One, the doctor had spared not himself. Rheumatism had reached his heart. He had finished his course. "Time and toil his iron strength had spent," and he went up to his chamber to die.

The community were startled, quite shocked—"The doctor sick?" It was almost inconsistent. "Liable never to be out again?" Why, they could not spare him; he was a fixture in their lives.

"This undecorated soldier of a hard, unequal strife,
Had fought such stubborn battles with the foes that sought their life;
And when many pined in sickness he had stood so strongly by,
That half the people felt a notion that the doctor couldn't die."

For weeks the doctor kept what his wife in the privacy of the family councils indulgently called "open house." His daughter pronounced it "a continuous reception." His little grandson said, "Grandpa is holding an open clinic; it comes natural to him." But the doctor smiled and said, "My patients are simply bringing back my calls."

His mind was as clear as a bell; his intellect was as keen as a razor; his wit flashed and scintillated like steel burning in oxygen, and his heart was as juicy as a ripe winter apple.

Many of his visitors did not know each other, would not have spoken to each other on the streets. But the rich and the poor, the saint and the sinner, each for reasons of his own, came, and he knew them all alike.

To many he gave some little word, or nod, or token

which they alone understood, and would be the better for the remembering. All wanted to do something; some did things the reason for which only they and the doctor understood.

One morning an elaborately contrived and magnficently upholstered invalid chair appeared in his room; an attached card bore this inscription: "Presented by members of the Common Council in token of the years of service given to the Public Welfare."

Late one dangerously stormy evening there appeared at the doctor's kitchen door a strange, mysterious character. A silent, morose, some said villainous, man, who lived alone in a little hut behind the swamps, and sustained a precarious existence, ostensibly by his dogs, his traps and his gun. He laid a large fat squirrel, with a bulet-hole through its head, upon the kitchen table. "For him," he laconically said, jerking his thumb toward the chamber.

The man was soaked in mud and water to his hips. Some one remarked that it was an awful night to be out. The man gruffly replied, "No worse than the night when—" then he suddenly checked himself, glanced apprehensively around, and immediately disappeared in the storm.

There are deeds which are so much a part of the soul that they are understood only by three, of whom God is one.

One bright morning, just as spring was blushing into summer, a cheaply clad child bashfully stood in his doorway bearing in her hand a bunch of fresh wild violets. She was one of the children of Johnny-Cake-Hollow, who had come through the diphtheria in the winter.

The old man brightened, smiled at the child, while he held out his hand with an eager gesture for the violets. He buried his face in their dewy blooms and inhaled a deep inspiration of their woodsy aroma.

He closed his eyes; saw the flower-spangled dark mold, the swaying whispering branches, the blue sky and fleecy clouds beyond; he heard the dashing of brooks, the barking of squirrels, the song of birds. "He breathed again his native air."

He laid a hand, grown so thin, upon the child's tangled curls, drew the little form to his side, pressed his lips upon her upturned face; still grasping the flowers in the other hand, he whispered, "Of such is the kingdom of heaven," and as the weary head sank back upon the pillow, a moisture crept from beneath his lids.

All that day a little bunch of wood violets, tied with a bit of wool twine, had a place upon his table by the side of the vase of exotics from Mrs. Judge Elliott's conservatory.

There was loose in the community a character—a human gimlet—whose sole purpose and chief end of being appeared to be (by the favor of some special revelation) not to glorify God, but to disseminate a peculiar doctrine; to the accomplishment of which, with obtrusive activity, he was instant in season and out of season in the distribution of tracts.

A time of sickness he esteemed as his especially provided providential opportunity. Unannounced he thrust himself into the doctor's presence, triumph gleamed in his eye, persuasion oiled his tongue.

"May I leave some tracts?" "Certainly," replied the doctor. "Please leave them with the heels toward my bed."

One day Solomon chanced to be tied within range of the doctor's window. Horse and master had broken down together. The doctor espied him, the sash was raised, and the doctor called. Instantly Solomon's head went up, a flash of the old fire came into his eyes, his ears twitched, he whinnied, and expectantly raised one foreward foot.

One night two young men, whom the doctor had known from their birth, were "sitting up" with him as "watchers." For some hours the old man had lain with his eyes closed, silent and motionless, and the watchers thought him unobservant. As the hours dragged slowly by, the young men, becoming sleepy, looked about for something with which to occupy themselves. They found an old Psalm-book, one with "buckwheat notes." Neither of them possessed the slightest musical ability, but, retiring to an adjoining room, they made some noises which they called singing. The exasperating concert had gone on for quite a while, when, with the suddenness of an explosion, came the clear call, "Boys, come here!" The two affrighted young men came trembling to his bedside. "Sit down, boys, I wish to talk with you. You are good boys, and I like you. If you feel yourselves called to hold a religious meeting, it's all right, but I beg to offer a suggestion. Sibe, you do the preaching. I believe you could preach a tolerably edifying sermon, and Joe, you do the praying. If you can get well warmed up, I have faith you would make a moving prayer. But, boys, for heaven's sake, let the congregation do the singing."

A new minister had come into the community. He was a clergyman by profession. He had gone through the theological schools. He had studied the dead languages. He was well read in books. He could define the theory of religion. He had a conception of duty. He called upon the doctor. He approached the sick man, and in a voice resonant with ministerial consciousness, said, "My dear sir, I trust you have made your peace with God?"

The old doctor transfixed the clergyman with his deep eyes, and in a clear, level voice, replied, "I was not aware that my Father and I had quarreled."

The next day Elder Eddy came in. The old circuit-rider had been through the schools of life. He had studied throbbing hearts. He was well read in living men. He knew something about practical religion. He and the doctor had had many a battle in words, but their hands always met in warm grasp. They had "farben" together.

There was none of the odor of the sanctuary about him as he came up and stood by the bed, but there was genuine heartiness in his hand-grasp; and his voice had in it the ring of sympathy as he said: "I'm just deep sorry to see you laid off like this; it don't seem natural," and pressing the hand held with both of his, he added, "I tell you, old friend, it will be lonesome without you."

"Sit down," said the doctor, indicating a chair by the bedside; "I wish to talk with you." Then, without a word of sentiment, but straight as an arrow to its mark, the doctor talked.

"Elder, I have only a few days to live. I want you to conduct my funeral services; I want you to preach to the living and let the dead alone, because (a faint smile shining in his face) I shall not be able to answer back. I do not wish—" The elder broke in—his voice was a little husky—"See here! you stop! I admit you have downed me in many an argument, but I know you; and as the Lord liveth, and as my soul liveth, in this matter I shall not be bound."

"Mary," and the doctor's eyes rested lovingly on his wife's face, "when I am gone I do not wish you and the girls to wear crape and put on heavy mourning clothes. And now, elder, before we part, let us talk with our Father about it, and will you ask Him to give me a good home-coming?"

There are prayers, beautiful addresses from the intellect unto the Infinite, impressively pronounced upon state occasions, or delivered before great assemblies, the sublimity of whose polished rhetoric and the majestic sweep of whose stately sentences lose none of their classic beauty when set in cold type.

The elder knelt by the bedside. With one hand he grasped the hand of his friend; with the other he seemed to be feeling after God. He found Him; took hold on Him; talked with Him as if he knew Him, believed in Him and trusted Him; and the place was Bethel.

The next day the doctor talked little. Some natures are like the ancient river Elis, which flowed far underground; their deepest and sweetest, thoughts do not flash into spoken words.

Toward evening, as the sunset hour was coming on, the doctor insisted on being helped into his arm-chair before the open westward window.

He looked lingeringly over across the valley. He gazed along the radiant pathway of light through the golden gate of the setting sun. He gazed steadfastly as if, like Stephen, he saw heaven opening and the glory of God.

His attendant helping him to lie down observed that he leaned heavily.

He carefully stretched himself upon his bed, deliberately folded his arms, closed his eyes, and said, "Shade the light and leave me alone; I shall sleep now."

The old doctor slept, and when the attendant came in later, there was upon his face the look of one who has found God.—Henry C. Brainerd.

NEW YORK AROUSED.

Under the foregoing caption the Boston Transcript tells of an unusually active religious movement which is stirring the great city, saying that socialists and lay organizations are making people think and act. We quote:

"The inhabitant of New York whose memory runs back a quarter of a century cannot remember when the metropolis was so stirred with religious discussion and in numerous instances with actual work as it is at present. The exctement is not due, as it was in some previous seasons, to the propaganda of outsiders. Neither have evangelists resident in New York carried on any meetings. Therein again is found a new feature of the present situation, making it different from conditions of previous years. Still another curious phase is the one that present excitement is chiefly among men, and is not, as heretofore, confined in large measure to the women.

Socialists are responsible in part for the unusual order of things. The recent Union Square bomb-throwing was only an incident of a heated public sentiment. The Church of the Ascension, in lower Fifth avenue, once one of the fashionable Episcopal churches of the city and still retaining much of its old-time character, has a Socialist as a licensed lay reader. That is, he is a layman who is authorized by the bishop of the Episcopal diocese of New York to take part in the public services and to make addresses. This latter right he is exercising, for he makes the addresses at all of the Sunday evening services.

On these Sunday evenings, following the public service with the address, there is held a meeting in the chapel. Here gather Jews, Roman Catholics, foreigners of many races, practically all of them Socialists. Crowds attend and the discussions are heated. Christianity gets short shrift, its failures from Christ's time down to the present being aired in detail, with little or on most occasions no mention of anything creditable it has achieved during all that period. The lie is not infrequently passed, and on a recent Sunday night it was thrown into the teeth of a woman speaker.

"The plea of the rector of Ascension Church is that he desires the church to be of real service to humanity. He is of the opinion that far too generally the churches are practically clubs, and not always religious ones, out of sympathy with people who labor and think, and sometimes stooping to whitewash the outrageous conduct of those who maintain them. He desires the people, even Socialists, to give vent to their ideas, and for the purpose he places his church at their disposal.

Socialists are not, however, stirring up all of the religious zeal of the metropolis. In four sections of the city organizations of laymen exist, formed to see what they can do to help make conditions better. These organizations are Orthodox Protestant, and men of almost all denominational names mingle freely. Not much has been accomplished this year beyond organization, but definite plans are making for next fall and winter. There is no hostile feeling toward the minist*ers, save in one or two quarters, and these small, but men who have not been ordained and who do not expect ever to be ordained as ministers are leading. In one religious body workers to the number of five hundred, all of them men, are planning to meet in May to consider what they shall do in the year beginning next fall and to confer with their spiritual leaders as to the manner in which their work may be done.

"Finally, with two more noonday services this Lent than on any previous year, the attendance at all of them is far beyond what it has ever before been. Some say it is the hard times, and financially apply the ditty: 'The devil was sick, the devil a monk would be,' to the present situation. In any event the condition extends to the entire polyglot population of New York, for in one East Side Protestant Church eighty Italian men were received into membership recently on a single evening. Not all Italians therefore are identified with the Black Hand. New York has not in years seen a season like this one."

Young People

TWO KINDS OF BOYS.

There is an old saying that "Boys will be boys." Yes, and so they should be—live, wide-awake, happy, wrestling, jumping, stealing, quarreling, snarling, scolding, fighting boys, or boys who disobey father or mother, :or ill-treat and abuse their own or any other boy's sister.

The first kind of boys while at school study when it is time to study, play and have a good time when it is time to play, and are light-hearted, cheerful and happy.

The second kind play "hookey," fail in examination, quarrel and get into trouble on the playground, and feel mean and bad all over and generally.

The first kind succeed in finding something to do at fair pay, stick to their job until a better one is found, do their work so well as to please their employer, and manage to save a little each week "for a rainy day."

The second kind can't find a job, or if they do t hey can't hold it because they shirk, are careless, too slow, and go at their work in such a tired, half-hearted, sickly way as to disgust the employer and make him hate to have them around.

The first class do not smoke or chew tobacco, never go into a saloon, attend Sunday-school and church, attend the Y. M. C. A., read good papers and good books, especially the Bible, and never loiter on the streets or stay out late of nights.

The second class think it smart to smoke and chew tobacco, to loiter around on the street, to brag about drinking beer, delight in dog fights, boy fights, and cuss words, because they think it is manly to do so, refuse to go to church and Sunday-school, because they prefer to loiter, play cards, and go fishing on Sunday, read yellow, filthy novels, and never read the Bible.

The first class gradually rise by dint of their industry and good behavior until they become noble, industrious men, pillars in the church, and get good, happy homes of their own. They succeed in life, because God always helps the boys and men who help themselves.

The second class grow into idle, drunken loafers, confirmed smokers and chewers of tobacco, thieves, liars, burglars, murderers, ragged tramps, and often turn up in the police court, the workhouse, the jail, and the penitentiary.

This is the way it turns out, as a rule, with these two classes of boys (and there are but the two classes, good and bad), whether they are black boys or white boys, whether they are English, Irish, Scotch, German, Italian, Greek, African, or American boys.

Now, boys, to which of these classes do you belong? Of course you are boys; you can't help that. But you can help being bad boys if you will. With God's help and a firm, noble purpose, you can be upright, happy boys and grow into industrious, useful men. Which will you be? What will you do?

If you have already fallen into one or more of these vile ways, quit your meanness at once; turn over a new leaf; resolve to be pure, clean boys in thought; and word, and act, and ask God to help you, and he will do it.

If you are inclined to be lazy and shirk work and study, scorn that worthless, good-for-nothing trait, and compel yourself to be active, industrious, and useful. You can do it if you will. Waste no time. Play when it is time to play; but when it is time to work, then work, and work hard. Remember that in this world nothing succeeds like hard work intelligently directed. Remember also that the lazy boy or man who will not work is of no more use to this world than is the flea of use to the dog on which it lives.—Religious Telescope.

THE LITTLE TUG AND THE OCEAN STEAMER

As I sit on the broad veranda overlooking the mighty ocean, a large steamship is coming up the channel, convoyed by a tug of such small dimensions, it seems almost ludicrous that a thing so small can be of any practical value to an object so immense. Yet the little tug forges bravely ahead, panting and puffing with her mighty exertions, yet speeding safely past all obstacles, while the steamer follows closely and calmly in her wake till she reaches the desired haven.

I find in this incident lessons of value for both young and old as they sail over life's broad ocean.

In the first place there is no child so young but he can do something toward making the world better, and hastening the coming of Christ's kingdom. "Out of the mouth of babes and sucklings hast thou ordained strength," is one of the most powerful Scriptural statements in support of this truth. "That thou mightest still the enemy and the avenger," the convincing argument. Even the sweet, unconscious smile of an infant has more than once broken up the rocky foundations of a sinner's obdurate heart, and proved the entering wedge for a nobler life.

It is related that during the blockade of Cuba a Spanish soldier heard of the birth of his first child in a distant part of the country from where he was stationed, and inside the blockaded lines. Instantly he desired to go to his wife and child, but military law forbade. On explaining the situation, however, he was put on board a small boat and in special charge of an American officer, and safely conveyed whither he would go.

The narrator in describing the incident remarked, "That little babe did what the whole Spanish army could not do—silenced guns, raised the blockade, and made friends of two officers of opposing armies." "A little child shall lead them," says the prophet, and if the history of Christ's kingdom could be written as is the history of earthly kingdoms, it would doubtless be found that not a few had been led therein through the agency of a little chlid.

The wonderful banyan tree in Burmah, the oldest and largest growth in the whole world, was planted by a child. Therefore let not the children say, "I am too small to do any good." If the little tug had looked in dismay upon the great ship and exclaimed, "Oh, I can never pull that immense thing along," "it's of no use to try," the tug would never have found out what it could do if it tried, and had there been no other tug around of a more courageous disposition, the great vessel could never perhaps have reached port in safety. For outside the channel lurk many hidden dangers, and woe betide the ship that would venture to brave these without a skillful plot to guide it on its unknown way!

The writer once witnessed a sad spectacle in illustration of this truth. A large schooner lay in the offing. It was the only vessel in sight, for a heavy storm was threatening, and all the ships had scurried into port or put far out to sea. The schooner's signals were up for a pilot, and already the tug was on its way to answer the silent call. But the storm clouds and the rushing winds were swifter than the tug. Before she could reach the schooner, she shipped such heavy seas they threatened to swamp her, and in alarm for her own safety, she turned about and hurried back to port. The schooner being thus left to her fate with no knowledge of the deep, narrow channel, her helmsman tried in vain to steer her in a straight course for the harbor. She soon became unmanageable, and wholly at the mercy of wind and wave, she was driven on to a sand bar, where she lay pounding for hours and threatening any moment to go to pieces. But the brave surfmen were at hand, and rescued her crew, taking them off, one by one, in the breeches buoy, though it took five hours to get them all safely landed. Fortunately the

tide was coming in, and the ship was floated off the bar before she was wrecked, but she drifted along the beach, where she finally stranded and remained for several days with great injury to herself and cargo before she could be pulled off. It was a satisfaction to learn afterward that the owners of the schooner sued the tug company and recovered damages, because it seemed to us who were watching from the shore, that the tug did not half try to do what she might for the imperiled ship. She was, perhaps, like the timorous children who get easily frightened at the mention of any apparently great work to do, and declare, "It is of no use to try! I never can accomplish it."

But there is another lesson for the children taught by these tugs. What you do, do quickly. Had not the first tug mentioned gone bravely and swiftly about her business, she would have lost her opportunity and her consequent reward. Some other pilot boat would have got in ahead of her.

Had the second faithless tug started only a few moments earlier, she might have been in season to save the vessel from disaster and herself from the consequence of her ill behavior. "The king's business requireth haste." Let no good deed fail of its accomplishment because some child arrived "too late" to do the thing he meant to do.—Sarah L. Tenny.

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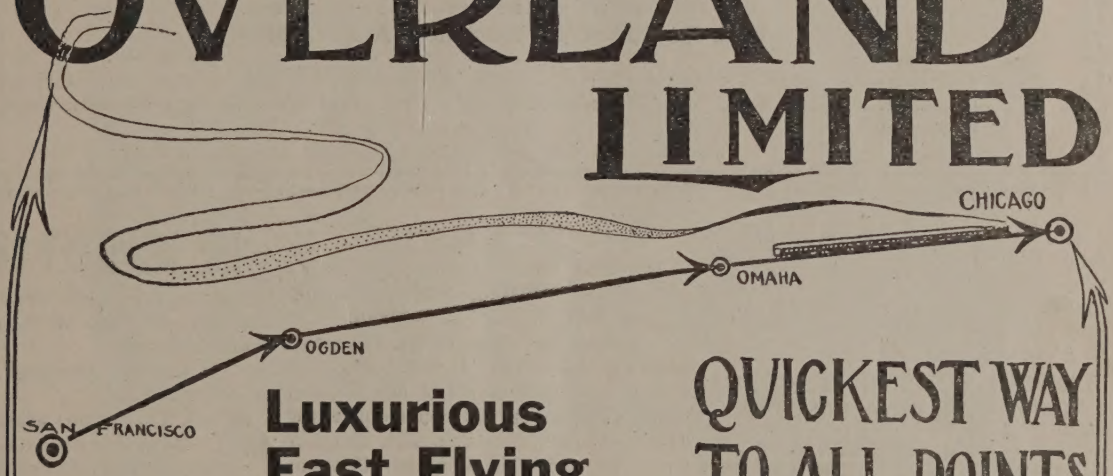

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